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WEEKLY REVIEW.

—Upwards of 20,000 persons were present at Messrs. Moody and Sankey's first Meeting in the Agricultural Hall, London, and the police say that more than 10,000 persons went away unable to obtain admission. It appears to have been a most successful meeting, so far as a favourable impression upon the audience is concerned. The notices and articles in the secular papers are as favourable as could be expected, to say the least. People that are not accustomed to Mr. Moody's *realistic* way of putting things referred to in the Bible, find something ludicrous in it. The fact is, people look at everything in the Scriptures through a haze, and seem to think that the characters of the Bible must have been essentially different from the men and women that buy and sell and make visits and read papers in London. Fidelity of representation relates much more to those things that pertain to the inner man, the character, than to the accident of costume. We sometimes hear of a likeness so good as to be ridiculous; and this shows us that truthfulness of representation tends to excite laughter. The only reason that we can discover why people are provoked to laughter by Mr. Moody's descriptions of Bible incidents, is that they are brought home to his hearers by being treated as though they had occurred the day before, in London. And one reason why the Bible has so little effect upon men's minds, is that men imagine they show reverence by removing its narratives and personages into a sort of cloudland. Mr. Moody's object is to bring the great facts of the Bible home to men as present realities, and he is wonderfully successful. Men are startled when they find the denizens of cloudland changed to men and women of this solid globe. The *Saturday Review*, in its own characteristic way, says that Messrs. Moody and Sankey "are entitled to boast that they have placed prayer-meetings in the first rank of popular amusements." Now every body that knows anything about these evangelists knows that what they have chiefly at heart is the conversion of men to God. The great fact in their work is not that men occasionally smile or laugh, but that men are converted to God. The 'realistic' element that causes the hearer sometimes to smile because he so clearly realizes what has been hitherto vague to him, awakens also the profoundest feelings of his nature, because of the nature of the truths thus become real to him. Mr. Moody has given great offence in Liverpool, by expressing the opini n that brewers and wine-merchants ought not to be admitted to church-membership, unless they first give up their traffic. When we remember how much of England's wealth is derived from these sources, how mightily the nation is controlled by these interests, it is easy to imagine how much opposition will be awakened by such an expression of opinion. It will be another case of "Great is Diana of the Ephesians." Great evils are at first repelled, then tolerated, then extolled; woe to the man who touches what the interests of men have tabooed and made sacred! but the evil cannot be overcome without disregarding this woe, and many will eventually rise up and pronounce blessed the man who speaks unflinchingly out about it.

—The massacre of infants in Bethlehem, by Herod, was a mere drop of the bucket compared with the slaughter of infants in India by milk-vendors. Witness the following statement:

"Mr. Cornish, the Sanitary Commissoner for Madras, points out that out of every 1,000 infants born to European soldiers in this country, 252 die in the first year of their age, and he is of opinion that this excessive mortality is in great part due to the fraudulent watering of milk by the sellers, whereby the children are half-starved."

There is an excessive mortality among infants in New York city, and it may be owing to the same cause. It would seem that the law, Thou shalt not kill, has a new clause tacked on to it, viz: 'Except in cases where it yields some pecuniary profit.' The worship of Mammon is compensation for disobedience to Jehovah. If one could get before his mind's eye a picture of all that covetousness is doing to destroy man, it would be the most appalling of all spectacles. The liquor traffic, the opium traffic, the slave traffic, the factories where children are overworked, the manifold adulterations of trade, excessive competition, all these and other features of our modern civilization, have their origin in man's covetousness.

—A correspondent recommends that instead of giving spirits to soldiers from the outset of their career, they should be allowed beer only for the first five years, special cases excepted. This would be a step in the direction of common sense, and therefore there is not the least likelihood of its being taken. If the authorities wanted really to elevate the character of the army, they would stop the issue of intoxicants altogether.

—If Lord Northbrook does not find the Gaekwar guilty, the best course for him to pursue would be to reinstate him, withdraw the Resident, and let H. H. govern the country according to his own sweet will. The final result of this would be a remarkable development of loyalty on the part of Her Majesty's subjects in India. We do not see any other way of exorcising the spirit of disloyalty that is now lifting up its head.

—It will be seen from our Epitome that contributions are being received on behalf of the family (wife and eight children) of the late Mr. O'Brien. Their case is one that may well meet with sympathy in this active form.

—The Rev. A. N. Somerville left on Thursday for Poona, expecting to proceed next Monday to Nagpore, from whence he proceeds to Calcutta. The public intere in his Meetings, from the time of his arrival in Bombay till his last day here, went on steadily culminating to the close. During this last week, the Framjee Cowasjee Hall was scarcely large enough to accommodate all who wished to hear him. This was specially the case at the Lecture on the "Fiery Furnace," which seemed to produce a great impression. His farewell address on Wednesday evening was on the "Holy Spirit," and was preceded by conferences in which various persons took part. The subjects of discussion were: God's work among Europeans in India, how shall it best be promoted, and God's work among Natives, how shall it best be carried on. Revs. Dr. Wilson, Messrs. Harding, MacKichen, Stothert, Bowen and Mr. Morris took part in the discussion. Certain written questions, that had been handed in, were answered by the Rev. Mr. Somerville, so far as they admitted of a reply on such an occasion, half an hour only being available for this exercise.

—It was agreed at one of Mr. Somerville's meetings, that we should have a weekly Union Prayer Meeting in Bombay. The first Meeting is to be on Wednesday next, 7½ A. M., in the General Assembly's Hall, Calbadevi. We hope that Christians of all denominations will make it a point to attend.

—A Young Men's Christian Association has also been formed in Bombay. We hope to speak more fully of this hereafter.

—We have been favoured with a copy of the 2nd edition of the Rev. Baba Padamanji's Compendium of Molesworth's Marathi and English Dictionary. The first edition has been a good while out of print, and the present issue will be very acceptable to the public. It is a great improvement upon the first edition in respect to fulness, arrangement and beauty of typography. It treats of more than 31,000 words. Many illustrationss, example, and proverbs have been added. It is a most convenient volume to handle. It is published at the same price as the former edition, Rs. 5. We cordially commend it to the public.

—The Rev. Mr. Douglas is still with us. He has been holding a series of drawing-room meetings in different parts of Bombay. We are told that a change has come over Holy Trinity Church, as far as regards the ritualistic features, since Mr. Douglas preached there, and we shall rejoice to find this report confirmed. Mr. Douglas is to preach at St. Andrews', the Established

Kirk in the Fort, to-morrow evening at 6 P. M.

—THE Rev. Nehemiah Goreh (Nilkunth Shastri) is now delivering weekly lectures to educated Natives in the Indo-British Institution, Sonapore, Bombay.

WE have received a letter from a gentleman in this Presidency, which we here subjoin:

Some two years ago the price of the *Bombay Guardian* was reduced to Rs. 8, and you then expressed a hope that increased circulation would enable you still further to reduce it. This morning I received a specimen copy of the *Lucknow Witness*, the price of which I see is only Rs. 5, though it is a much larger paper than the *Guardian*. Valuable as that paper is I should be sorry to hear that it had supplanted the *Guardian* anywhere, and such I fear may be the result unless the latter can be issued at about the same rate as the *Witness*. I feel much interest in the success of the *Guardian* and should be very glad if any means could be adopted to increase its circulation. Do you not think that, if you were to announce that after a certain date the price of the *Guardian* would be reduced, and at the same time urge upon present subscribers to recommend it to their friends and do their utmost to promote its circulation, and by that means increase its usefulness, you might almost double its present issue? I think I should be able to get about half-a-dozen new subscribers in Belgaum.

THE *Bombay Guardian* was started in 1851 under an editorial committee. In 1854 the writer was the only one left, in Bombay, of that committee. Thinking it might be the will of God that the paper should continue, he told the printer that he would supply matter if the printer chose to carry it on. It went on. Twice, afterwards, it came to a standstill. Without any action on the part of the writer it was resuscitated both times, and he was solicited to resume the editorship. His part in it has been one of faith and love. The entire work of the preparation of the paper devolves upon him, with very rare exceptions. In neither of the years 1873 and 1874 did the receipts of the paper equal the expenditure. Since July 1874, it is printed at somewhat cheaper rates than before, and the writer will probably not again have to meet a deficit. If 150 additional subscribers could be obtained, the paper could be supplied at Rs. 6 per annum. As for urging upon our readers to endeavour to secure additional subscribers, we have the feeling that they are as competent as we are to decide as to the desirableness. We have given more than 20 years of unremunerated labour to this journal; not indeed unremunerated, for we have done if for the Master, and He has paid us in something better than this world's coin. Printing, it should be borne in mind, is much dearer in Bombay than in other parts of India.

FIRST BELIEVE.—An assurance of being regenerate is in no way previously necessary unto the believing of an interest in forgiveness. When convinced persons cried out, 'What shall we do to be saved?' the answer was, 'Believe on the Lord Jesus Christ, and ye shall be saved.' They are not directed first to secure their souls, that then they are born again, and then afterwards to believe; but they are first to believe that the remission of sin is offered to them in the blood of Christ, and that 'by Him they may be justified from all things from which they could not be justified by the law.' Nor upon this proposition is it the duty of men to question whether they have faith or no, but actually to believe. And faith in its operation will evidence itself.—*Owen.*

—SUBTILITY OF THE DEVIL.—An enemy before he besieg-eth a city surroundeth it at a distance, to see where the wall is the weakest, best to be battered, lowest, easiest to be scaled, ditch narrowest to be bridged, shallowest to be waded over, what place is not regularly fortified, where he may approach with least danger, and assault with most advantage; so Satan walketh about surveying all the powers of our souls,—where he may most probably lay his temptations, as, whether our understa..dings are easier corrupted with error, or our fancies with levity, or our wills with forwardness, or our affections with excess.—*Spencer.*

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PAUL, THE CHRISTIAN'S PATTERN.

V.

FROM the outset of his Christian course Paul realized that he stood in a very direct relation to the Lord Jesus Christ. He constantly heard the words which Jesus had spoken to him in the way, sounding in his ear: "I have appeared unto thee, I will appear unto thee, I send thee." Very precious to him was the privilege of prayer, of communion with Jesus. And yet we are not to conclude that Paul obtained at once clear, unerring, views concerning all things that pertain to the Christian life. If it had been so, he would not have been to us the example that he is. And we learn from his own writings that it was not so. We know, indeed, that from the beginning he deeply felt that he was altogether Christ's; that he had nothing else to live for but to glorify the Saviour; the will of Jesus was to be the law of his being. And in the first gladness of his apprehension of Christ's forgiving love and all-sufficient grace, the joy of the Lord was his strength, and everything that he was called to do he found easy. He gave his testimony to the saving power and condescending love of Jesus, the Son of God, and earnestly drew the attention of all to the prophecies which had been so remarkably fulfilled in the birth, life, words, teachings, sufferings, death, resurrection and asscenion of Jesus and in the outpouring of the Holy Spirit. But there was one word which Jesus had spoken to him, which he did not for a while rightly understand, and it was this: "sanctified by faith that is in me." As a matter of fact, we find that almost no one understands this until he has struggled under and got delivered from an erroneous conception of the matter. Paul would readily understand indeed that sanctification meant conformity to God's will; the presentation of all his being to God a living sacrifice, holy and acceptable to God, and also that this was to be by faith; but just exactly what that faith was which would enable him to do it, and maintain it, he did not for a while clearly apprehend. Faith told him that Jesus was on the throne, and that his words were worthy of all acceptation; faith told him that the Spirit of God was with him to bring these words to his remembrance, to show him their authority, and all the manifold considerations by which he was bound to obey them. But when he found that these mighty motives, these most sublime and stupendous considerations, somehow or other failed to find in his executive faculties that ready and prompt obedience which he expected, he began to be filled with dismay. God had done all that it belonged to God to do, and yet it now seemed that all was likely to be in vain, through some unanticipated want of correspondence in himself. There was a strong lever suitably applied to a great rock, and a strong hand was there to uphcave the rock, but lo, the fulcrum on which the lever played, was worm-eaten and began to crumble away; and instead of the grand result, the upheaval of the rock, there was simply the crushing of the poor fulcrum.

Paul tells us about this in the 7th chapter of Romans. He is showing what the *law* can do, the expression of God's will in the form of a command; what it can do, and what it must ever fail to do. In the 6th chapter he says: "Sin shall not have dominion over you, for ye are not under the law, but under grace." The contrast here is not between the will of God declared in the Old Testament and that will now declared by Jesus; but between an authoritative declaration of God's will demanding obedience and a gracious declaration of the will accompanied by an offer of the very power needed to do it, to be received by faith "I was alive without the law once." There was a time when he knew not the extent and the spirituality of the law, knew it only as the Rabbis taught it; and having then the idea that he was sufficiently observant of it, he supposed that God was pleased with him. But after his conversion he becomes acquainted with the Sermon on the Mount, and finds there such an unfolding of the will of God as he had never dreamed of. "When the commandment came, sin revived and I died." He was appalled now by finding that the principle of obedience failed. Was it not enough that Jesus had died upon the cross to bring him to God, to give him a revelation of God as love, to show him that the will of God in all its details was the will of his best Friend? Will these stupendous considerations fail to find in him a cheerful response? Shall the will of the reconciled Father fail to control his heart and will? Oh what a frightful discovery to make! But oh, this must not be. Resolution must be intensified. *The will of God shall be done.* He sees clearly the beauty of that will; the commandment is holy and just and good; he approves of it with all his heart; but oh, the frightful discovery; the law, the authoritative will of God is met in him by another law, a law in his members. He finds in himself a paralysis. He is like the man with the withered hand. If this man had received the command to stretch forth his hand as simply expressive of what Jesus would have him to do, and not perceived that the power to do it was offered to him with the word, he might have had the greatest admiration of Jesus and the greatest desire to obey the command, but his withered arm would have continued to hang by his side lifeless. He might have said, Lord I will gladly obey thee, and his countenance might have shown anxiety bordering on anguish, and he might have made with his left hand frenzied efforts to get the right hand stretched out; but all in vain; life was arrested by death; divine power was neutralized by human incapacity. Oh, poor man, cease from effort; it is by grace, not by law; the word brings you divine ability; cease from your own works and let the grace of God do what it is so ready to do.

Thousands of Christians are at this very hour tormenting themselves because they do not understand this sanctification by faith; and because they do not receive in its simplicity the testimony of Paul regarding his own experience. Paul puts the great struggle of Romans VII. into the present tense, in order to show us distinctly that "I Paul, left to myself, notwithstanding all I know of Christ and all the motives of the Gospel, am incapable of carrying out the will of God, but am as absolutely dependent, after

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thirty years of Christian experience, upon the grace of Christ to do that will, as I was at the beginning ; and I have learned that it is always to be so." He had previously put the matter in the past tense, in order to obviate all possible mistake: "When the commandment came, sin revived and I died." And the 6th and 8th chapters give us the happy experience of one not under the law but under grace, and "free from sin" because, instead of relying on his own power to obey, he vacates that position and finds in the grace of Christ the power of Christ. "The law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death." What the law could not do, in that it was weak through the flesh, God, sending his own Son, has accomplished. What the law could not do was to get itself done by man in the flesh. By the flesh is here meant man apart from the Spirit of God. He may have any amount of religious knowledge, and any amount of religious conviction, but until he receives the divine Spirit for that which God would have him to do he is still in the flesh. It was a great moment in the life of Paul, and gives the secret of his subsequent usefulness, that in which the law of the Spirit of life in Christ Jesus made him free from the law of sin and death.

SUICIDE.

A NUMBER of suicides among Europeans in India have recently taken place, and it would seem to be fitting that some attention should be given to the matter, and especially, that we should consider what can be done to hinder the recurrence of these. It is very easy to dispose of the whole matter by attributing the suicides to insanity. To many persons it seems impossible that any one in his senses should take his own life, because they deeply feel that, with *their* ideas on the subject, it would be impossible for them in their senses to rush unbidden into the presence of God, transgressing one of his most sacred commandments in the very act of crossing the threshold of eternity. But their feelings are no standard in this matter.

It will be found that the proportion of suicides to the general mortality is very much as public opinion attaches guilt to the act of self-destruction or not. Among the ancient Romans, about the beginning of the Christian era, it was thought a very creditable thing for a man to take his own life when he was weary of it. So far from any stigma attaching to it, it rather enhanced his fame. Men chose to regard it as something heroical. The consequence was, that suicides were fearfully numerous. On the other hand, in communities where this thing is regarded with horror suicides are proportionably few. There are other considerations that bear upon the matter, we know; but we are satisfied that the most powerful deterrent is a strong public sentiment against it. Many of the modern novels that are so much in vogue, many tragedies and poems, tend to undermine this sentiment, and, in the same proportion, to multiply suicides. And a great responsibility rests upon our newspapers in connection with this matter.

There is often a great outcry when clergymen of the Church of England refuse to bury those who have died by their own hands. But while they remain clergymen of the Church of England we do not see that they have any option in the matter. And we are not sure but that the stigma put upon the suicide, by the refusal to bury, has been the means of saving life, by enhancing the odium of such a death. The mistake seems to be in having an inflexible burial service, commending the piety of all for whom it is celebrated. A burial service should have respect to the living rather than to the dead, and need not pronounce anything regarding the religious character of the deceased.

On the supposition that a sane man commits suicide, certain things are evident. He dies in sin, for he dies sinning. He has not faith, for faith implies submission to the will of God; faith makes more of the world to come than of the present world ; more of the judgment of God than of the judgment of man; faith lays hold of the promises of God, and waits for the morning, assured that all things shall work together for good to them that love God, and shows us on the throne a God of all grace and consolation. Nor has the suicide a proper sense of responsibility to his fellow-men, who have a claim upon his sympathy and help so long as God is pleased that he should live.

In the case of one who recently committed suicide in the very presence of the wife and children whom he was basely deserting, having previously expressed his determination not to leave the place alive where he supposed he had been unjustly treated, we feel deeply for the wife and children thus thrown upon the world, but are constrained to remember that they are not the only ones affected by the event. The mistaken charity, that refuses to condemn an act like this, is a virtual encouragement to others to go and do likewise when pride has been wounded, or disappointment experienced. It seems to us strange that a person with such ideas should have been entrusted with a school in which religion is a prominent subject of instruction. The Natives of this country, Native women especially, often commit suicide in order to render somebody who has aggrieved them unhappy, and, by placing him under responsibility for the death of the suicide, to bring some curse upon them. And many Europeans have committed suicide as a sort of revenge, believing that they will bring upon some one, who they think has injured them, the condemnation of the public. But such considerations are both childish and wicked.

A man has only to look back at his career and he will almost assuredly find that certain events which at the time seemed to him most adverse, and even ruinous, have been made by God's wonder-working Providence to issue in great benefits that he would not have been without for any consideration. Even a heathen has said that there is no more worthy spectacle under the sun, than that presented by a good man fighting with fate; but almost any man may find this lesson of enduring faith taught in his experience. Oh that men would trust in God! Men trust in themselves, and, when their own plans fail, they think that nothing is left and rush out of the world; they trust in circumstances, and when these look adverse they give up all hope; they trust in society, and when slighted, rush out of existence as though God were not. But the snapping of these lesser threads is simply for the purpose of leading us to the great cable of Divine love.

GLEANINGS IN EPHESIANS.

Made nigh by the blood of Christ. ii. 13.

Made nigh, 1st, as by the death of Christ such a vindication of God's holiness, justice and truth have been made, that pardon can be extended to sinners of the Gentiles, without any impeachment of the Divine authority. The authority of God is just as necessary to the happiness of his creatures, as his mercy is. And 2nd, inasmuch as they who are saved by the cross have their hearts drawn in to men of other nations ; their pride of race is renounced; where the heart of Christ goes, there does theirs go.

Having slain the enmity thereby. 16.

Enmity between God and man, between Jew and Gentile, between man and man. When the cross becomes the power of God to us, then all the enmity of our nature is slain, and his own peace enters into us. How much of enmity is still in the world, is shown by the enormous armaments of Europe. It is shown in India by the gulf that socially separates Hindoos and Europeans. What is caste but an organization of this hostile, unconfiding, jealous feeling. The cross is the power of God to every one that believeth, for the overcoming of this.

Came and preached peace to you. 17.

Here Christ is represented as having preached the Gospel of peace to the Ephesians. According to his own word, He that receiveth you, receiveth me, Christ is represented as preaching here, after his ascension ; and it is still he that preacheth, wherever his message is faithfully delivered. Lo, I am with you always.

Now ye are no more strangers and foreigners. 19.

Some of the Christian Jews wished them to be so regarded. They would make a distinction in the Church of Christ between Jews and Gentiles; treating the latter as proselytes, admitted on sufferance, needing to obey Moses before they could have any privileges in Christ. Paul had to fight the battle of their liberties in Christ, wherever he planted a church in Asia or Greece.

Built upon the apostles and prophets. 20.

They are built upon the sacred witness of the Bible, who receive their testimony and consent to be guided by it entirely ; the Spirit of God guided them into all truth ; they reject everything which is not sanctioned by the word ; they are filled with the knowledge of God's will in all wisdom and spiritual understanding. All that rest upon the word of God, subjecting themselves to it implicitly, constitute a holy temple in the Lord, and become, wonderful statement, a habitation of God through the Spirit.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR BROTHER,—I have a peculiar case to relate ; one which I trust does not often occur. I know it will draw forth your sympathies and prayers. A dear friend of mine, a Preacher of the Gospel, has long been an earnest Christian advocate of Total Abstinence, mentioning it in his religious addresses, writing upon it, visiting other cities to speak upon it, and labouring in many ways to save men from the evils of the cup, and to induce Christians for Christ's sake to abstain from all appearance of evil in this regard as in others.

Notwithstanding all this, I have seen him purchase and place upon his table, for his guests, plentiful supplies of intoxicating liquors. I was shocked at the inconsistency, especially as he had so often urged publicly and privately the points of example for others, denial of the world, sacrifice for Christ's sake, &c. I often remonstrated with his offering it to others, but he evaded and in some way quieted his conscience ; how I know not. He seemed to grow in grace, but gave no clear testimony to the reception of the Pentecostal fire.

Years passed, and I was quite in hopes that the Brother had abandoned this sad blight upon his example and his experience. But as I revisited his station some time since, imagine my consternation when I sat down at his table and found the wine and beer glasses beside the plates! At his hospitable board there sat a gentleman for whom this

same preacher had long laboured and prayed for his deliverance from the alcoholic fiend. This gentleman had told us with tears that drink was the besetting sin that was keeping his body in disease, his home in poverty, and his soul from God. His wife had written to and pleaded with us that her husband might be saved from drink. The victim before us had written in earnest strains to the Church for prayers for his escape from this sin and all others in Jesus' blood, and this preacher had copied the request and prayed for his salvation. Oh! how my heart sank as the fatal wine came upon that Preacher's table, and was offered to that struggling man. Angels must have wept. It has caused me much pain. I beg you join your prayers with mine that this misguided Preacher of the Gospel may see his awful error before God and man. I am compelled to say that the blame of this inconsistency rests upon this Brother directly, not only as the head of his family, for when living alone he followed the same strange course.

Can this be aught else than pandering to the ruinous customs of a God-forgetting world? Can a soul claim holiness, or even long retain pardon, who knowingly and deliberately violates God's command, "Thou shalt not kill?" For this Preacher knew full well that there were the seeds of death to both body and soul in that wine-glass, and most especially to that unfortunate and struggling inebriate before him, to whom he one day offers abstinence and the next day wine. And how does this inconsistency hinder the Gospel message from the lips of this preacher? He discourses correctly of the woes upon sinners, and yet here is a woe upon him: "Woe unto him that giveth his neighbour drink, that putteth the bottle to his mouth."

Pray for him that he may yield to the light of the Spirit, and become consistent with the word of God, and with his own teachings and prayers.

G.

Sir,—A Committee has been appointed by Government to inquire into various matters connected with the management of our Cotton Mills; amongst these, into the regulating and limiting of the hours of labour. If in doing this the limit were applied to the number of hours per week rather than to the number of hours per day, it might at the same time have the advantage of promoting Sunday observance. To many this object will require no commendation, but even to non-Christian mill owners I think that it may be made evident that such a regulation would be to their advantage. In many of the mills Europeans are employed, and it is well known that the relations between them and their employers are not always agreeable. For this state of things many reasons may be assigned, but amongst them I think that Sunday working has a place; the requiring of such work repels men of the more scrupulous class, who do much to diffuse a spirit of conscientiousness and steadiness amongst their fellows; but even amongst the less scrupulous the giving up of their Sunday rest is a conscious lowering of themselves, which helps to account for the demoralization sometimes apparent amongst men who are sent out here on the strength of good characters which have been well earned. I think it would be for the interest of all employers, and of Government also, to do their best to maintain a high tone amongst men to whom such weighty responsibilities are entrusted. Also the abolition of Sunday labour would remove a barrier to the employment of Christians, whether European or Native, who, I believe, would contribute much of that honesty which in many of our commercial undertakings is so lamentably wanting.

At present the practice in different mills varies much; in some, although the Europeans are not obliged to work they often do; in some work is done on every alternate Sunday as a counterpoise to native holidays, and some mills are altogether shut. I believe that there is no strong feeling of opposition to a measure such as I suggest, but if other of your readers will contribute their thoughts it may help to a satisfactory solution of the question.

Matthew.

[We earnestly hope that the Committee above referred to will give attention to the suggestion here made. We know that the temptation to work on Sunday has often been the means of bringing about the complete demoralization of employés.—Ed. *B. G.*]

—Many people are busy in this world gathering together a handful of thorns to sit upon.—*Jeremy Taylor.*

DESIRES FOR PRAYER.

One who professes to have had the assurance of his acceptance with God, finds that he is in bondage through the fear of death, asks for prayer that he may be delivered from this bondage, and may be made fruitful in the cause of his Master.

NOTICE.

The Rev. Sholto D. C. Douglas, Vicar of All Saints, Derby, will preach at the Girgaum C. M. S. Church on Sunday morning next, at the 11 o'clock service. He will also preach in the same place to the Native congregation, through an interpreter, at 8 A. M.

Epitome of News.

Saturday, April 3.

Bombay Gasette: "The Society for the Prevention of Cruelty to Animals is making good progress. It may now be regarded as an established institution in Bombay, but it will require continued support and that will certainly not be withheld. Natives and Europeans have alike joined in setting on foot an organized system of attack on those who have so long and with impunity been illtreating the animals they drive in carts or other conveyances. It has, however, already been discovered that the Police are sometimes rather too zealous in the performance of their duties, looking out for the applause of their superior officers in making charges, rather than seeking out undoubted instances of cruelty. This excessive zeal is not exactly what the Society wants, and measures have had to be taken to seek out for punishment only those who really deserve it."

—The Bombay Tramway is opened this day from the Byculla bridge to Small Colaba, a distance of 4 miles.

—Mr. Souter reverts to his appointment of Commissioner of Police.

—There were only 43 fires in Bombay last year, and the property destroyed only amounted to Rs. 23,240.

—*Times of India;* Madras: Mr. Parkes, Harbour Engineer, leaves for England to-morrow, to concert measures with the India Office for the Madras harbour.

Mr. D. L. Sedgwick, when hunting bison on the Pulney Hills, was gored and died on Monday.

—*Indian Statesman:* "On Thursday last, a not very careful mother let her infant fall from a railway train, when travelling about four miles distant from Bhosawal. The child, almost uninjured, was soon afterwards picked up by one of the Permanent Way Department, and was commendably taken care of until restored to its mother at Burhanpur. The latter could give no satisfactory explanation of how it happened."

—A correspondent of the *World* gives an assumed account of remarkable experiments in successful hybridization made by a M. Van Koppenael, whose establishment near Leyden the writer visited, and the communication is dated "Brussels, December 20th." It is said that this Van Koppenael set out many years ago with the object of "producing a hybrid of the genus Bos that would be superior to the improved ox in health, in speed (*sic*), in milking qualities, and in beef-making qualities—a hybrid that would be able to reproduce its kind and be constant to the type from which it originated." The result is that he now enjoys the fruit of his labours in what he calls Bos compositus, descended in five generations from crosses of African buffaloes, American bisons, yaks, aurochs, humped Brahmin cows, and other wild breeds usually confined in Europe within the sheds and sound palings of our menageries.

This turns out to be a hoax, a myth. There is no such person or establishment, and there have been no such experiments.

—Hail in great quantities, and of large size, fell in Poona and Khandalla, last week. There was also considerable rain.

Monday, April 5.

—An American gentleman, named Bishop, started on a voyage from Philadelphia to the Gulf of Mexico in a canoe which is made of paper, being "of what is known as the Nautilus mode designed by the Rev. Baden Powel of England, and is an improvement on the well-known Rob Roy type." The paper used in the construction of the canoe is tempered with linen, is about one-sixth of an inch thick, and has been moulded while in a pulpy state upon a wooden model. It was next highly polished, varnished, made water-tight, and fitted up with a light framework, having a seat attached. It is 14 feet in length, 25 inches broad, and 8½ inches deep amidships. Mast, oars, paddle, and shaft, weigh 73 lbs. gross.

—*Bombay Gazette*; Allahabad: "In the Naga hills the villages Ninu and Nisa were taken on 19th March. The Nagas fired a volley, then set fire to the villages and fled. Other villages have been taken. Doctor White was hurt in the foot by a poonjee; dhow and mithuns seized. Twenty Nagas' bodies have been found, others were carried off. The heads of the people, massacred on the 2nd February, were found in a house specially built, the bodies still lying where they fell. Lieutenant Holcombe's body has been brought away. Some villages still remain to be attacked. The troops will return early in April."

—We regret to announce the death of Brigadier General J. D. Woolcombe, C. B., commanding the brigade at Nusseerabad. He served in the Mutiny.

—In pursuance of a resolution passed by the local Government, nine of the prisoners detained in the Common Jail and twenty-eight of those incarcerated in the House of Correction, under sentence of five years' imprisonment, for having engaged in the riots of last February twelvemonth, were released on Wednesday morning. Only twelve months and a few days have passed since the men were sentenced. The remaining prisoners, with a few exceptions, have had their sentence reduced from five to two years.

—Lady Mordaunt, according to the London correspondent of the *Manchester Guardian*, is now, and has been for some time, an inmate of Dr. Tuke's private asylum at Hammersmith, and her insanity has taken such a violent form that strong precautionary methods have to be adopted in order to prevent her destroying her clothing.

—*Overland Mail*, March 12th: An incident of the week which has attracted very general notice in London has been the commencement of a series of immense meetings by the American revivalists, who have been actively engaged for some months in various part of the country. A gathering of from fifteen to twenty thousand persons in the Agricultural Hall, Islington, on March 9th, was the inauguration of the movement in London. Daily since, at noon and in the evening, similar meetings have been held. So far there has been a marked absence of the much objected-to excitement at these gatherings. Mr. Sankey sings admirably. Mr. Moody speaks without any pretensions to finished or effective oratory. He has a ready facility in putting old truths and biblical incidents. The evangelists are supported by a vast combination of ministers of all denominations and their congregations; and the silence of such multitudes as those at the great hall at Islington, when called upon to join in prayer, and the grandeur of all joining in a well-known hymn, have an eloquence far beyond anything the speaker has to say. Mr. Sankey's mode of singing to the people is also, without doubt, singularly impressive, though most persons would expect the precisely opposite effect. Mr. Moody avoids pulpit mannerism, and the smart things which get into the papers are not delivered in a way to draw forth merriment. A passing allusion to the critics of the day—though, by the way, the strangers can have no reason to complain of the notices of their meetings which have appeared in the daily press—was worthy of Rowland Hill. Mr. Moody was referring to Zaccheus, and to the fact that the Pharisees laughed at his sudden conversion; and added, that though the Pharisees were dead, a good many of their grandchildren were to be found in the afternoon of the nineteenth century.

The disaster list of the International Register of Shipping shows losses in the month of January amounting to 190 sailing vessels and 18 steamers, of which 100 sailing vessels and 13 steamers were English.

The Countess of Girgenti, the sister of the young King of Spain, arrived at Madrid on March 9th. She was received by her brother and the Ministers, and at once proceeded to the Palace. In the afternoon she held a reception.

The session of Congress closed at noon on March 5th. The Force Bill failed in the Senate. The Bill admitting Colorado as a new state was passed, but the Bill for admitting New Mexico was rejected. Congress has disposed of 5,000 bills, of which 1,500 were passed by the House of Representatives

whereas only one-sixth of them got through the Senate.

—*Lucknow Witness :* "We are glad to learn by a note from over the Gogra that the Methodists of Gonda and Bharaich, about twenty in number, have decided to undertake the support of a Native Missionary. A well-known, competent local preacher has been selected, and will be sent out to some new place to preach the Gospel, his entire pay being raised by the above-mentioned band of Christians. Would it not be well if this example were more widely followed ?"

Tuesday, April 6.

—*Times of India :* Colonel Ewart died at Wellington, Neilgherries, on the 3rd instant. The deceased retired on the 1st instant with a bonus of £1,600.

—Home paper : "The Archbishop and Bishops of England have come to the fore with a marvellous epistle. A kind of encyclical letter has been addressed to the faithful, in which Ritualistic practices, the growing aversion of the laity to clergy, the readiness to break the rubrics, and other sad tendencies are deplored voluminously. To this pastoral admonition nearly all the episcopacy have set their hands, and with one voice have urged "unity" as a most desirable thing."

—The Government of India having negatived the Roman Catholic petition for a grant-in-aid for the construction of the Allahabad Cathedral, the Lieutenant-Governor sanctions Rs. 12,000 from the provincial funds for this object.

—*Indian Statesman :* "On Saturday evening, Rao Bahadur Mahadeva Govind Ranade, M. A LL. B., delivered before a large meeting, in the front Hall of the Mission Institution, Poona, a very interesting lecture on Brahmoism or Indian Theism in Bengal. The learned lecturer said that his sole object was to enlarge upon the astonishing progress that is being made in Bengal towards the propagation of the new faith. The learned gentleman having briefly described the works of art and nature which he had seen in his travels in the Punjaub, advised his friends to take a trip in their leisure to the North-West Provinces. The lecturer said that he was fully impressed by the marvellous religious activity of Babu Keshub Chander Sen, Prasanna Kumar, Pratap Chandra Moojumdar, Mohindra Nath, and other Bengali gentlemen. More than a dozen Brahmo missionaries are employed in the promulgation of this new doctrine. Some of them are married and others are single. They all live with their families in a building in Calcutta which goes by the name of the *ashrama* They hold family prayers daily in the morning and in the evening. The service is ably conducted by Babu Pratap ; Babu Mohindra Nath imparts education to females of the *ashrama*. These missionaries live on a simple diet. When they started they scarcely had a meal ; but now they are quite independent of others. Some of the missionaries are endowed with literary talents, and edit newspapers and periodicals, and by their profits they contribute regular sums of money for the maintenance of the *ashrama* people. They live on this principle that each individual live for the community."

Wednesday, April 7.

—A correspondent says : "It is said that the Bombay Police is very sharp in arresting gamblers, but is it not perceptible to the police that gambling goes on in the very heart of the city in the shape of "prizes to be drawn on the Art Union principle, valuable articles to be given away for one rupee." The evil is growing fast, and requires the strong hand of the police to check its progress."

—A man attempted to murder a woman in a temple in Bhooleshwar, Bombay, on Monday. She had once lived with him. He attacked her with a knife. Two men who interfered to save the woman were wounded by the prisoner. A police sepoy, coming upon the scene, arrested the prisoner and took the knife from him. During the struggle the prisoner's hand was severely cut with the knife, to which he clung tenaciously.

—*Scientific American :* "Some time ago, Dr. Vander Weyde regaled some friends, not merely with boot jelly, but with shirt coffee, and the repast was pronounced by all partakers excellent. The doctor tells us that he made the jelly by first cleaning the boot, and subsequently boiling it with soda, under a pressure of about two atmospheres. The tannic acid in the leather, combined with salt, made tannate of soda, and the gelatine rose to the top, whence it was removed and dried. From this last, with suitable flavouring material, the jelly was readily concocted. The shirt coffee, incidentally mentioned above, was sweetened with cuff and collar sugar, both coffee and sugar being produced in the same way. The linen (after, of course, washing) was treated with nitric acid, which, acting on the lignite contained in the fibre, produced glucose, or grape sugar. This roasted, made an excellent imitation coffee, which an addition of unroasted glucose readily sweetened."

Thursday, April 8.

Bombay Gazette : "The situation of the widow of the late Mr. O'Brien, who is left penniless and with eight children to support, must appeal strongly to the sympathies of the charitable. The following gentlemen will be glad to receive subscriptions to a fund to be devoted to her assistance, and particularly to making provision, as permanent as may be practicable, for the education of her children.

The Rev. G. C. Reynell	L. Fletcher, Esq.
The Rev. D. Macpherson.	J. Cruddas, Esq.
Hamilton Maxwell, Esq.	H. P. Jacob, Esq.
W. Gilbert, Esq.	T. B. Kirkham, Esq.

Subscriptions may be paid to Professor T. B. Kirkham (Secretary), Elphinstone College, Parell, to any member of the Committee, or (Rs. 50 and upwards to the New Bank of Bombay (Limited.)"

—Mr. Pedder, the Municipal Commissioner, has asked leave from the Municipality for six months, to take up the post of Revenue Secretary to the Bombay Government, during Mr. Gonne's absence.

—*Overland Mail ;* March 19th : There has been a bitter debate in the Prussian Parliament on the withdrawal of State aid from Roman Catholic Bishops, in which Bismarck urged that while obedience was more due to God than to man, it was certainly not more due to a Pope, misguided by Jesuits, than to a King.

The commercial world has been disturbed by the failure of J. C. im Thurn & Co., merchants, for upwards of 3,000,000*l.* The suspension of Siordet & Co., merchants, for 300,000*l.*, of the General South American Company for 400,000*l.*, and of other smaller houses, is also announced.

Messrs. Moody and Sankey, the Revivalists, still gather immense audiences three times daily. The Agricultural Hall is filled every night by about 20,000 persons.

The Shipton railway accident on Christmas-Eve, on the Great Western Railway, has by the verdict of the jury been declared purely accidental.

There is no longer any doubt but that the revivalist preacher, Mr. Moody, and the revivalist singer, Mr. Sankey, have a mission in London, and that at their meetings in London an impression is being produced as strong, if not stronger, than in the other towns they have visited. The names of these two men are on every one's lips. We read about them in the papers, on the tram-cars, the boys in the street sell their books, and everybody gets to know something of their hymns. The revivalists' work is thus a reality among us. What most people have to say about it is—Will it last ? And the most reasonable response which we have seen to the rather dubious inquiry is to be found in a leading article of the *Times* :—

If there are those who are rather inclined to exhort Mr. Moody's hearers to caution than to give him encouragement, let them ask themselves one or two broad and simple questions. By all means let them be cautious in controlling and directing the results of such a movement, and do their utmost to obviate that worst of illusions that all the work of a new life is done when a man is "converted." But, in the first place, is any Christian church in this metropolis in a position to say that it can afford to dispense with any vigorous effort to rouse the mass of our people to a more Christian life? The congregations who are to be seen in our churches and chapels are but a fraction of the hundreds of thousands around them, of whom multitudes are living a little better than mere animal existence. If any considerable proportion of them can be roused to the mere desire of something higher, an immense step is gained ; and if the churches are really a higher influence still, Mr. Moody will at least have prepared them a better material to work upon.

At the weekly meeting of the committee for the relief of the famine in Asia Minor, held in Constantinople on Feb. 23, a letter from Cæsarea was read, which stated that the total number of persons to whom assistance was being given was more than 25,000. An appeal for help had been received from Oozoonloo, a village about forty miles north of Cæsarea. It stated that the people had suffered for the past year and a half from famine, and were reduced to extreme destitutions. "We have not proper food (it added) even for a single day. What our condition is you may know from this : that some among us, having given way to despair, have sold their girls for wheat and barley. There are now, 500 destitute persons in the village, one-half of whom will perish within a month unless they receive help. Until within a short time they have gathered roots, seeds, &c., and have thus been kept alive, but now snow has fallen, and nothing is to be obtained.

Friday, April 9.

—*Bombay Gazette ;* London : "The murder of Mr Margary has caused a deep sensation here ; all the more because the letters of the unfortunate gentleman's father, Lieutenant Colonel Margary, to the papers, and the publication of Mr. Margary's last letters to his friends, received by the latest mail, have brought the sad event very close home to the public mind. But opinion is in suspense as to the responsibility of the Chinese Government for the treachery manifest in the tragical affair. There is a suspicion, strengthened undoubtedly by the news just received of the unfriendly attitude of the Burmese authorities, that the matter may yet be traced to Burma, instead of to Pekin."

—Deaths last week, 486 ; being 133 above the mean.

—The steamer *Pekin*, with English mails, left Aden for Bombay yesterday at 11 a. m.

—The Princess of Wales is to accompany the Prince to India.

—*Cochin Argus ;* Trevandrum : "The Resident is to be back to morrow. He has been telegraphed to by the Government to try a case of murder in which a European of the name of White is concerned. He had some few months ago come to Trevandrum on some business, and had hired a house belonging to a Native Christian near the General Hospital. He paid no rent during the whole of the time he occupied the house, and on the eve of his departure the owner of the house, finding that Mr. White had no intention of clearing his accounts with him, repaired to the house with one of his friends to act the part of an interpreter, and solicited payment of rent. The gentleman showed no intention of paying, and on the interpreter pressing upon him, Mr. White struck the man (the interpreter) with a stick upon his head and knocked him down. The blow produced a fracture, and before the unfortunate interpreter was removed to the Hospital he died."

—The *Pall Mall Gazette* learns that the India Office is about to carry out a reform which will cost nothing but the exercise of a little moral courage. The unmeaning titular rank of the three so-called Presidencies is to be abolished, and Bengal, Madras, and Bombay will appear officially as what they really are—each an important province out of the dozen ruled by the Viceroy and his Council.

Selections.

THE SECRET OF A HAPPY LIFE.

BY H. W. S., AUTHOR OF "THE RECORD OF A HAPPY LIFE."

I was once trying to explain to a physician who had charge of a large hospital, what consecration meant, and its necessity, but he seemed unable to understand. At last I said to him, "Suppose in going your rounds among your patients, you should meet with one man who entreated you earnestly to take his case under your especial care in order to cure him, but who should at the same time refuse to tell you all the symptoms, or to take all your prescribed remedies ; and should say to you, 'I am quite willing to follow your directions as to certain things, because they commend themselves to my mind as good, but in other matters I prefer judging for myself and following my own directions.' What would you do in such a case," I asked. "Do !" he replied with indignation, "Do ! I would soon leave such a man as that to his own care. For of course," he added, "I could do nothing for him, unless he would put his whole case into my hands without any reserves, and would obey my directions implicitly." "It is necessary then," I said, "for doctors to be obeyed, if they are to have any chance to cure their patients ?" "*Implicitly obeyed !*" was his emphatic reply. "And that is consecration," I continued. "God must have the whole case put into His hands without any reserves, and His directions must be implicitly followed." "I see it," he exclaimed, "I see it ! And I will do it. God shall have His own way with me from henceforth."

Perhaps to some minds the word abandonment might express this idea better. But whatever word we use, we mean an entire surrender of the whole being to God —spirit, soul, and body placed under His absolute control, for Him to do with us just what he pleases. We mean that the language of our souls under all circumstances, and in view of every act, is to be "Thy will be done." We mean the giving up of all liberty of choice. We mean a life of inevitable obedience.

To a soul ignorant of God this may look hard. But to those who know Him, it is the happiest and most restful of lives. He is our Father, and He loves us, and He knows just what is best, and therefore, of course, His will is the very most blessed thing that can come to us under all circumstances. I do not understand how it is that Satan has succeeded in blinding the eyes of the church to this fact. But it really would seem as if God's own children were more afraid of His will than of anything else in life—His lovely, lovable will, which only means loving kindnesses and tender mercies, and blessings unspeakable to their souls! I wish I could only show to every one the unfathomable sweetness of the will of God. Heaven is a place of infinite bliss because His will is perfectly done there, and our lives share in this bliss just in proportion as His will is perfectly done in them. He loves us—*loves us*—and the will of love is always blessing for its loved one. Some of us know what it is to love, and we know that could we only have our way, our beloved ones would be overwhelmed with blessings. All that is good, and sweet, and lovely in life would be poured out upon them from our lavish hands, had we but the power to carry out our will for them. And if this is the way of love with us, how much more must it be so with our God who is love itself. Could we but for one moment get a glimpse into the mighty depths of His love, our hearts would spring out to meet His will, and embrace it as our richest treasure. And we would abandon ourselves to it with an enthusiasm of gratitude and joy, that such a wondrous privilege could be ours.

A great many Christians actually seem to think that all their Father in heaven wants is a chance to make them miserable, and to take away all their blessings; and they imagine, poor souls, that if they hold on to things in their own will they can hinder Him from doing this. I am ashamed to write the words, and yet we must face a fact which is making wretched hundreds of lives.

A Christian lady who had this feeling, was once expressing to a friend how impossible she found it to say, Thy will be done, and how afraid she should be to do it. She was the mother of one only little boy, who was the heir to a great fortune, and the idol of her heart. After she had stated her difficulties fully, her friend said, "Suppose your little Charley should come running to you to-morrow and say 'Mother, I have made up my mind to let you have your own way with me from this time forward. I am always going to obey you, and I want you to do just whatever you think best with me. I know you love me, and I am going to trust myself to your love.' How would you feel towards him? Would you say to yourself, 'Ah, now I shall have a chance to make Charley miserable. I will take away all his pleasures, and fill his life with every hard and disagreeable thing I can find. I will compel him to do just the things that are the most difficult for him to do, and will give him all sorts of impossible commands.'" "Oh, no, no, no!" exclaimed the indignant mother. "You know I would not. You know I would hug him to my heart and cover him with kisses, and would hasten to fill his life with all that was sweetest and best." "And are you more tender and more loving than God?" asked her friend. "Ah, no," was the reply, "I see my mistake, and I will not be any more afraid of saying, Thy will be done, to my heavenly Father, than I would want my Charley to be of saying it to me."

Better and sweeter than health, or friends, or money, or fame, or ease, or prosperity, is the adorable will of our God. It gilds the darkest hours with a divine halo, and sheds brightest sunshine on the gloomiest paths. He always reigns who has made it his kingdom; and nothing can go amiss to him. Surely, then, it is nothing but a glorious privilege that is opening before you when I tell you that the first step you must take in order to enter into the life hid with Christ in God is that of entire consecration. I cannot have you look at it as a hard and stern demand. You must do it gladly, thankfully, enthusiastically. You must go in on what I call the privilege side of consecration; and I can assure you from a blessed experience that you will find it the happiest place you have ever entered yet.

Faith is the next thing. Faith is an absolutely necessary element in the reception of any gift; for let our friends give a thing to us ever so fully, it is not really ours until we believe it has been given, and claim it as our own. Above all, this is true in gifts which are purely mental or sipiritual. Love may be lavished upon us by another without stint or measure, but until we believe that we are loved, it never really becomes ours.

I suppose most Christians understand this principle in reference to the matter of their forgiveness. They know that the forgiveness of sins through Jesus might have been preached to them for ever, but it would never really have become theirs until they believed this preaching, and claimed the forgiveness as their own. But when it comes to living the Christian life they lose sight of this principle, and think that having been saved by faith, they are now to live by works and efforts; and instead of continuing to *receive*, they are now to begin to *do*. This makes our declaration that the life hid with Christ in God is to be entered by faith, seem perfectly unintelligible to them. And yet it is plainly declared, that "*as* we have received Christ Jesus the Lord *so* we are to walk in Him." We received Him by faith, and by faith alone; therefore we are to walk in Him by faith, and by faith alone. And the faith by which we enter into this hidden life is just the same as the faith by which we were translated out of the kingdom of Satan into the kingdom of God's dear Son, only it lays hold of a different thing. Then we believed that Jesus was our Saviour from the guilt of sin, and according to our faith it was unto us. Now we must believe that He is our Saviour from the power of sin, and according to our faith it shall be unto us. Then we trusted Him for our justification and it became ours; now we must trust Him for our sanctification, and it shall become ours also. Then we took Him as a Saviour in the future from the penalties of our sins; now we must take Him as a Saviour in the present from the bondage of our sins. Then He was our Substitute, now He is to be our Life. Then He lifted us out of the pit, now He is to seat us in heavenly places with Himself.

I mean all this of course experimentally and practically. Theologically and judicially I know that every believer has everything the minute he is converted. But experimentally nothing is his until by faith he claims it. "Every place that the sole of your foot shall tread upon, that have I given unto you." God "hath blessed us with all spiritual blessings in heavenly places in Christ," but until we set the foot of faith upon them they do not practically become ours. "According to our faith," is always the limit and the rule.

But this faith of which I am speaking must be a present faith. No faith that is exercised in the future tense amounts to anything. A man may believe for ever that his sins will be forgiven at some future time, and he will never be converted. He has to come to the *now* belief, and say by faith, "My sins are now forgiven," before he can know the new birth. And, similarly, no faith which looks for a future deliverance from the power of sin will ever lead a soul into the life we are describing. Satan delights in this future faith, for he know it is powerless to accomplish any practical results. But he trembles and flees when the soul of the believer dares to claim a present deliverance, and to reckon itself now to be free from his power.

To sum up then. In order to enter into this blessed interior life of rest and triumph you have two steps to take. First, entire abandonment, and second, absolute faith. No matter what may be the complications of your peculiar experience, no matter what your difficulties, or your surroundings, or your associations, these two steps definitely taken and unwaveringly persevered in, will certainly bring you out sooner or later into the green pastures and still waters of this higher Christian life. You may be sure of this. And if you will let every other consideration go, and simply devote your attention to these two points, and be very clear and definite about them, your progress will be rapid, and your soul will reach its desired haven far sooner than now you can think possible.

Shall I repeat the steps, that there may be no mistake? You are a child of God, and long to please Him. You love your precious Saviour, and are sick and weary of the sin that grieves Him. You long to be delivered from its power. Everything you have hitherto tried has failed to deliver you; and now in your despair you are asking if it can indeed be, as these happy people say, that Jesus is able and willing to deliver you. Surely you know in your very soul that He is. That to save you out of the hand of all your enemies is in fact just the very thing He came to do. Then trust Him. Commit your case to Him in an absolute abandonment, and believe that He undertakes it: and at once, knowing what He is and what He has said, claim that He does even now fully save. Just as you believed at first, that He delivered you from the guilt of sin because He said so, so now believe that He delivers you from the power of sin, because He says so. Let your faith now lay hold of a new power in Christ. You have trusted Him as your dying Saviour, now trust Him as your living Saviour. Just as much as He came to deliver you from future punishment, did He also come to deliver you from present bondage. Just as truly as He came to bear your stripes for you, has He come to live your life for you. You are as utterly powerless in the one case as in the other. You could as easily have got yourself rid of your own sins, as you could now accomplish for yourself practical righteousness. Christ, and Christ only, must do both for you, and your part in both cases is simply to give the thing to Him to do, and then believe that He does it.

A lady, now very eminent in this life of trust, when she was seeking in great darkness and perplexity to enter in, said to the friend who was trying to help her, "You all say abandon yourself and trust,—abandon yourself and trust,—but I do not know how. I wish you would just do it out loud so that I may see how you do it."

Shall I do it out loud for you?

"Lord Jesus; I believe that Thou art able and willing to deliver me from all the care, and unrest, and bondage of my Christian life. I believe Thou didst die to set me free, not only in the future, but now and here. I believe Thou art stronger than Satan, and that Thou canst keep me, even me, in my extreme of weakness, from falling into his snares, or yielding obedience to his commands. And, Lord, I am going to trust Thee to keep me. I have tried keeping myself, and have failed, and failed most grievously. I am absolutely helpless. So now I will trust Thee. I give myself to Thee. I keep back no reserves. Body, soul, and spirit, I present myself to Thee, a worthless lump of clay, to be made into anything Thy love and Thy wisdom shall choose. And now, I *am* Thine. I believe Thou dost accept that which I present to Thee; I believe that this poor, weak, foolish heart has been taken possession of by Thee, and that Thou hast even at this very moment begun to work in me to will and to do of Thy good pleasure. I trust Thee utterly, and I trust Thee now."

Are you afraid to take this step? Does it seem too sudden, too much like a leap in the dark? Do you not know that the steps of faith always "fall on the seeming void, but find the rock beneath." If ever you are to enter this glorius land, flowing with milk and honey, you must sooner or later step into the brimming waters, for there is no other path. And to do it now, may save you months and even years of disappointment and grief. Hear the word of the Lord,—

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

"HOW CAN I KEEP MY WORD?"

In the upper room of a house which stood where the Broad-street Railway Station has since been built, a boy, ten years of age, was tossing wearily upon his bed. A glance at his pale face and emaciated frame sufficed to show that his life had come nearly to its end.

The father having returned from his daily labour, sat sorrowfully, and with many tears, watching his little one. It was a calm summer's evening, and the sun was near setting, when the sufferer, waking from an uneasy slumber, roused himself and said, "Father, I'm going—to Jesus—very soon—I shall have—no more—pain then."

The father mournfully replied, "Yes, Jemmy, you'll be happy then; but we shall be miserable without you."

"But shan't we all be happy when we meet in heaven?" said the child. "Father, I want you to promise that you will meet me there."

The father, though an honest, industrious man, was not a Christian; and the request of the dying child filled his mind with a sense of his own unfitness for heaven, and he could only reply, "I'll try, Jemmy, I'll try."

The boy shook his head at this, and said, "Father, I want to meet you in heaven; you must say, 'I will.'" The strong man was subdued by the earnest manner in which this was spoken, and said, "Don't worry, dear boy, I will, *I will* meet you in heaven."

A look of satisfaction settled on the face of the sufferer, who then composed himself, as if for slumber. But when the evening twilight faded into night, he was gone to the better world.

Alone in the chamber of death, the father now groaned in agony; and, as he paced the room, he said, "How can I ever meet my child in heaven, such a sinner as I am? and yet I have promised to meet him there. Oh, how can I keep my word?"

His hands were busy all day; many cares pressed upon his mind, but the recollection of his promise followed him wherever he went, and in all he did, "How can I keep my word? 'What must I do to be saved?' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' So, then, the ability is not in myself. 'When we were yet *without strength*, Christ died for *the ungodly*.'" Then came the cry, "Lord, help me to keep my word. Lord, help me to trust in Him who died for the ungodly;" and He who always hears the cry of the contrite, heard that prayer, and the father went on his way rejoicing in Christ.—*Christian.*

A LADIES' TEMPERANCE LEAGUE.

BY MRS. SARAH KNOWLES BOLTON.

In the early part of the temperance work in Cleveland, when godly women were visiting the saloons and asking the proprietors to turn from their wrong-doing to Christ and the right, scores of young ladies were asking "What can we do to help on this good cause?" Unfortunately, social life, made and sustained very largely by the daughters of the wealthy, was

not what it ought to be on the temperance question. Many rich young men took wine and beer, if nothing stronger, and the use of these usually led to the other. There was much querying among older heads, whether young ladies, reared in luxury, would dare say to their gentleman friends: "I stand on no uncertain ground in this matter. My aim, my work, my influence, whatever I have, shall be on the side of total abstinence." A league was organized, with an efficient young married lady as President, Mrs. S. C. Lovis, and six hundred members joined it, signing the following excellent pledge:

"The subscribers believing the use of intoxicating drinks as a beverage to be injurious to the best interests of society, and that the moderate and social use of "WINES and LIGHTER DRINKS" tends to create and strengthen the coarser appetite for strong liquors, and often involves disastrous results, Do PLEDGE OURSELVES to discourage their use by personal influence in all proper ways: and to strengthen our influence we will not ourselves USE ANY WINE, BEER, or distilled liquors as a BEVERAGE, or furnish them for social entertainments."

A constitution was adopted, giving the object of the society, as follows:

"Its object shall be to unite and direct the efforts of the young ladies of this city against the use of intoxicating liquors; to aid by the practice and influence of its members, in creating an enlightened Christian public sentiment on the subject of Temperance, and to win back the erring to self-control and right living."

Standing committees were chosen from every church. Young ladies whose fathers counted their wealth by millions, who were acknowledged leaders in social position, became energetic and earnest workers. Prayer-meetings were held by them in the various churches, and a life full of desire to work for the Master came in place of desire to serve the world. Mass-meetings were held, and young people crowded the churches to talk of the evils of intoxicating drinks. Every young lady brought her friends, male and female, to sign the pledge, forgetting whether it was popular—or unpopular,—so long as it was right.

Temperance work soon led them to know that there was more of poverty and sorrow in the world than they had ever supposed. Their own beautiful homes were strangely in contrast to some they found, where liquor had done its terrible work. Their hearts immediately turned towards those of their own sex less favoured than themselves.

A room in one of our handsomest blocks was rented. One young lady pledged herself to see that the matting for the floor was paid for; another the chandelier; another the curtains; another, books for a library; another, magazines, of which they have twelve, &c. The President brought her own piano, so that music might lend its charm. The room is all that culture, liberality and taste can make it. Lovely pictures adorn the walls; a writing-desk stands in a corner full of stationery, for the use of the young women who come there after their day's work is done; a center table with books and stereoscopic views, fancy chairs and sofa, all make a place where any may come and be the better for the coming. On a side-table, stand some exquisite wax flowers made by a consumptive, and brought here to be sold to eke out a scanty livelihood.

Every afternoon, one young lady belonging to the League comes here from three or four o'clock, to receive application from any person desiring a place to work, as servant, clerk, dressmaker, &c. More especially from the latter classes named. From seven to nine in the evening, young women, with little perhaps to make home or boarding-house attractive, are invited here to read, or play, or meet each other socially, and many come. Every two weeks the League meet for a sewing school, to make dresses, underwear, &c., for those who come to them needing aid, and many are made happy by the gifts. Sociables are held once a month, at which oysters, cake, &c., are furnished, and music and reading make the evenings most enjoyable. A matron, Mrs. Burnham, a most excellent lady, is employed, and her kind heart makes many a poor girl glad with her sympathy and help. If they have no place to stay, as many as possible are taken to her home, and their board paid by the League, until work can be found.—*Advance.*

MR. MOODY'S FIRST ADDRESS IN LONDON.

(From the outline given in the *Christian World.*)

There was not a man whose name shone out on the page of Divine history but was considered a fool in his day. He had no doubt that Enoch was considered a great fool in the sight of the world, but he walked with God, and God thought so much of him that he said, "Come up higher," for he liked his company. Noah was the laughing-stock of his day. Men made great sport of him, but he was willing to be a fool for God's sake, and God used him and blessed him. And if we want to be of use to God we must be willing to be fools in the sight of the world. Look at Joshua going round the walls of Jericho. It was a most absurd sight. How the London press would have come down upon a scene like that! Fancy the Archbishop of Canterbury and other great dignitaries going round London blowing ram's horns. Everybody would be disgusted, and say they should have golden trumpets at least. But that was not God's way. Look at Samson. When the Spirit was on him how he worked? With a jaw-bone of an ass he slew a thousand men. People now-a-days were not willing to work with a jaw-bone of an ass. They wanted some polished weapons that the world would not say anything against; but Samson came down from the rock, and took up the first jaw-bone of an ass that he came across, and went out and slew the Philistines right and left. What was wanted now was that every one should grab up the first jaw-bone of an ass that they could lay hold of, and not wait to do some great thing. How absurd it must have looked to see Gideon with his three hundred men with their pitchers. What queer weapons those were! but every man stood in his place, and the result was that they routed the whole army. Look at Elijah fed by such unclean, contemptible things as ravens: and when the Lord sent him somewhere else it was not to a palace or to a table laid with good things, but to a poor widow who had scarcely enough for a meal for herself and her boy. So it was at the present day, for God was unchangeable. It was said that we were living in an enlightened age. That might be true, but to God it made no difference. He still used base and contemptible and despised things to effect His purpose. When He wanted a book written that should do some good to the world He did not call forth a philosopher, but a Bedford tinker, and the devil had his match when he got hold of John Bunyan. There was not a man present at the gathering whom God could not use if he was willing to be used. There was not a man in all Saul's army but knew that God could use him against Goliath, but only one, and he the youngest of Jesse's family, was willing to be used. It was said of David's soldiers that they were all right and left handed men. That was what London wanted now, men who could use their right hand or their left hand, their eyes, their tongues, their ears for the King of Glory. Who would have thought of Elisha to take the place of the wonderful old prophet Elijah? Men now-a-days would go to the schools of the prophets and pick out some theological professor, but Elijah found a man behind twelve yoke of oxen, and Elisha slew his oxen and started off with Elijah, consecrating all to the service of God. Christ did not call around Him the learned and the wise, but Galilean fishermen, and that handful of men shook the world. Even before He could use Saul the name had to be changed to Paul—the Little. What London wanted, and what the whole world wanted, was not eloquence, but Christ, and Him crucified. Let every man and woman, then, who loved the Lord Jesus, begin to publish the glad tidings of salvation; let them talk to their neighbours of the love of Christ, and so rise and take the city, for God was able to do it. The world did not like to have Christ preached, but it was just what the world did not like that Christians must give it. The lion of hell was overcome by a lion; but the Lion of the tribe of Judah was also a Lamb. There was weeping once in heaven when John found no one worthy to open the Book; but at last one touched him and said, "Weep not, John, for there is one worthy; the Lion of the tribe of Judah has prevailed, and he is worthy." And when John turned round to look at the Lion it was a slain Lamb. God's Lion is a Lamb slain. It was the weakness of God that overcame the strength of man. Then, in order to success there must be union among Christians. There were three classes of people that ought to sympathise with this movement. Every minister who wanted to crown Christ King ought to be interested in the work; every Sabbath-school superintendent and teacher, every missionary and colporteur ought, at least, to pray for it, and every father and mother ought to join in it. When he was in Liverpool the other day a woman came to him with a photograph of a beautiful boy, who, she said, would now be nineteen years old. She said he had had trouble, and had fled from his home. She did not know what had become of him, and she asked him, if he saw him in London, to try and win him to the Lord, that he might come back to cheer her heart. There were many such boys in London, and he hoped God would bring them to Christ, so that they might go back to be a blessing to their parents and to the Church at large. To all such he would say, "Your mother still loves you, and wants you to return. Her heart is breaking for you. God wants you; Jesus wants you. There is room in heaven for you." If there was unity among God's people in this work, no power earthly or infernal could stand against it.

I know somebody who always appears to be miserable; and this is the way she contrives to be so—thinking always about herself; constantly wishing for that she has not; idling her time; fretting and grumbling.

I know somebody who is much happier; and this is the way she contrives to be so—thinking of others; satisfied with what her Heavenly Father has judged best for her; working; caring for somebody besides herself; and thinking how she can make others happy.—*Advance.*

TEACHERS.

BY AGNES GIBERNE.

Author of "The Mists of the Valley," &c,

"*They that be* TEACHERS [*marginal reading*] *shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*"—DANIEL xii. 3

"Only a Teacher!" "The drudgery of teaching." "I would not teach, whatever else I had to do."

How common are such expressions! But in the grand, simple wording of the above text, we find nothing about "*only* a teacher."

"They that be wise"—"They that be teachers." The meaning is given diversely, but a certain short verse in Proverbs seems to connect the two readings together: "He that winneth souls is wise." He that winneth souls is, in the first place, a teacher of souls; whether by preaching in the pulpit, or by gentle utterances in the quiet of private intercourse. He will win none to Jesus, except by witnessing for Jesus, and such wituessing must almost necessarily partake of the nature of teaching.

See what St. Paul says on this subject of "teachers," in 1 Corinthians, xii. 28: "And God hath set some in the Church, first apostles, secondarily prophets, THIRDLY TEACHERS, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Certainly we should have been disposed naturally to rank the gifts of miraculous powers above the simpler gift of teaching, had the decision been left to us. But very plainly the inspired writer places none on a higher level, save apostles, and prophets or preachers. Verily a lofty position is here assigned to teachers in the Church of Christ."

"They that be teachers." There are many teachers, and many diversities of teaching in this world. We see teachers of morals and teachers of precept, teachers of science and teachers of history, teachers of theology and teachers of controversy, teachers of every kind of earthly knowledge and worldly lore, from the alphabet of the infant to the deep learning of more mature years. But one class of teachers alone is here meant, and the second clause of the text makes clear the meaning of the first. "They that be teachers shall shine." Teachers of what? "They that turn many to righteousness." Ah, there we have it! Teachers of righteousness—teachers of the righteousness of Jesus—teachers of "Jesus Christ and Him crucified"—wise winners of souls.

Christ, our example, was Himself a Teacher; and still, through His Spirit, He fulfils the same office. He is King, but He stoops to teach the willing-hearted how to obey Him. He is Physician, and He bends to teach His suffering patients how to endure. He is Leader, but He pauses to teach His followers how to keep near to Him. He is Captain of the host, and He condescends to teach His soldiers how to fight. By His example, by His Word, by the whispers of His Spirit in their hearts, He teaches all who love Him.

And not only does He teach by direct instruction, but He calls upon one and another of His learners to pass on the lesson learnt to others around. He teaches us not for our own sake alone; and each wondrous lesson that we receive from Him is not to be hugged in secret, for our own selfish delectation. Rather, as fast as our little cup of spiritual knowledge is filled, let it be poured forth for the benefit of others, while we return and return unceasingly to the same never-failing source, that it may be speedily replenished.

One glorious thought should never be forgotten in this work of teaching—a thought so grand and high that, but for the sanction of God's Holy Word, we could never have dared to utter it—

"We are labourers TOGETHER WITH GOD."

Truly here is a fellowship in our labours, which may at once fill us with a sense of the deepest awe, and remove all faithless fears regarding the success of our work. You and I have not to do alone, but *with God*—as co-labourers with Him in the toil, as co-workers with Him in the harvest, as partners with Him in the undertaking, as subordinate teachers in the great world-wide school, of which Christ is the Head.

If you embark in some enterprise which cannot be performed by yourself alone, what need there is of a careful selection in the matter of your partner. Should he prove untrustworthy, your best efforts are vain. Should he prove foolish, your wisdom will avail nothing. Should he be fickle and soon weary, your perseverance cannot induce success.

But behold us here with a Partner in our work, the like of whom the world hath never known in her mightiest undertakings—a Partner whose strength can supply all that is lacking through our weakness; a co-worker whose power can perform all in which we fail; a fellow-labourer whose divine wisdom can cover all our foolishness; a Lord and Master whose love and patience never fail, and whose purpose changeth not.

Take courage, faint-hearted worker and teacher; for if you be in Christ, and if your labour be done

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for Him alone, then are you a fellow-worker with Him, and fellow-teacher under m.

Fellow-labourers with Him! Yes; but the direction and the management of affairs must be left in His hands absolutely. It is not for you to choose whether your class of learners be old or young, large or small, backward or advanced. It is not for you to choose which lessons they shall learn from your lips. Remember, you are but a subordinate teacher, and your work must be simply and wholly one of obedience. See that you undertake no teaching and no scholars on your own responsibility, and independently of the MASTER. Just so far as you attempt this, you are *not* a fellow-labourer with the Lord; and just so far your work will prove in the end an utter failure.

So, whether your business be that of winning fresh scholars into the school, or of teaching baby-lessons to the little ones, or of expounding grand truths to pupils farther advanced, only make sure of one thing, that the work you undertake is of your Master's choice, and not your own. Be very certain that it is just what Christ your Lord would have you to do, and then never mind what the world thinks, or what your friends think, or whether it make much or little show, or no show at all. Whatever step you take, and whatever words of teaching you utter, never fail to consult Him first, and to look for His direction throughout. "Tell Jesus," in short, both before and after every lesson in His school, that which you desire to teach, or that which you hav imperfectly attempted. The rich blessing thus sought will not be denied you.

A wide term is that of "Teachers." Preaching in every sense, may be said to be included. Teachers of Sunday-schools and Bible-classes, ranking by thousands, mightily swell the list. But these are not all. Every faithful mother is a teacher, the deep importance of whose work can never be fully estimated in this life. Every little child, whispering to another some loving word about the Lord Jesus, is a teacher. Every patient sufferer, making manifest the power of God to kaep her in unmurmuring sub mission, is a teacher. Every whole-hearted believer, witnessing for Christ by a holy and blameless life, is a teacher.

And the reward set before us—like a light at the end of a dark passage—what shall we say to that? To "shine as the brightness of the firmament, as the stars for ever and ever!" No words can strengthen the grand sublimity of this promise.

In another part of Scripture we read how the "righteous shall shine forth as the sun." Is this in our text a lesser reward? Nay; for each star, though to us lost in the sunlight, is but dim through distance, God sees those great and glorious suns, scattered through the universe, not as we see them, but as they are—many far surpassing our own light-bearer in might and brilliancy. No faint or partial radiance will be the shining of Christ's teachers in His kingdom. But one star shall differ from another star in glory. "Let us covet earnestly the best gifts" in this life, not for our own but for our Master's honour. Well may we strive for the utmost rewards He has offered, even while content, in all humility, to receive the very lowest from His hand.

TELEGRAPHIC NEWS.

London, 2nd April: The leading papers condemn the Government, which they say has paralysed itself by the reference to the Commission. Colonel Phayre's conduct disappointing (?) Proclamation of guilty expected on the lesser counts.—The Prince of Wales, Sir B. Frere, and party will stay from November to April. The political object of the visit is secondary. There will be much regal display.—[This is the best reading we can give of a telegram which seems to show that Lord Northbrook has saved the Gaekwar and ruined himself and India.—ED. *B. G.*]

Berlin, 2nd; His Holiness the Pope has exhorted the Prussian Bishops to continue their resistance.—In a note to Belgium Prince Bismarck complains of the offensive language used by the Clerical press.

London, 3rd: H. R. H. the Prince of Wales has left Nice for London.—Several defections among the Carlist officers have occurred.—The following appointments have been gazetted:—General Sir William J. Codrington, G. C. B., to be Colonel of the Coldstream Guards, vice Sir William Gomm; Lieutenant-General Crutchley to be Colonel of the 23rd Regiment, vice Sir William Codrington; Sir Richard Wilbraham, K.C.B., to be Colonel of the 30th Regiment.—Sir George Campbell has consented to come forward as a candidate for Kirkcaldy.

5th: All the London papers give copious reports of the Baroda trial. The *Times* has published a verbatim report of Colonel Phayre's cross-examination, and considers that its result would have rendered it impossible for any tribunal to find the Gaekwar guilty. The majority of the other papers also consider that the case against the Gaekwar is not proven, and express regret that the prosecution was instituted.

6th: In the House of Commons, last night, Colonel Jervis advocated that captains of Artillery, when commanding a battery and promoted to the rank of major, should receive major's pay from the date of the Royal Warrant. Mr. Cave replied that it was impossible to do anything without consultation between the Indian and Home Governments.—The troop-ship *Malabar* has arrived home safely.—H. R. H. the Prince of Wales has returned to London.—The *Times*, in an article to-day, says that the Gaekwar must be restored to his former position and allowed a period for probation of conduct, during which period we must determine whether he is to be allowed to retain his authority, or whether he is to be deposed.—M. de Lesseps is endeavouring to obtain from the Porte a modification of the Canal dues, to enable the Company to effect several improvements.—Russia has sent formal invitations to the St. Petersburg Conference. Germany has accepted the invitation.—The King of Italy has met the Emperor of Austria at Venice. The welcome was most cordial, and the enthusiasm is very great. Splendid fêtes are being given in honour of the occasion.

Madrid, 5th: The reactionary educational decrees of King Alphonso have elicited a protest from the professors.

London, 6th: The Report of the Select Committee appointed to enquire into the claims of Indian officers for Bonus compensations has been published. The Committee recommend the revision of the decision of the several Indian Committees in each case on the following principle: All officers on the strength of the Indian Army of the 18th February 1871, who can show that they would have been entitled to a retirement bonus, shall be entitled to restitution of all such sums without deductions as may appear to the satisfaction of the Secretary of State for India to have been paid by them to that date for purchasing out seniors, provided no circumstances existed preventing the establishment of their bonus claims had the system continued in full force. All sums received by officers on retirement shall be deducted from the sum awarded under the present revised conditions. Officers who retired under the conditions of Clause 7 of the General Order of the 1st January 1875 shall not be entitled to any bonus compensation. The Committee make these recommendations on the grounds of expediency and policy alone, and fully endorse the opinions expressed by Lord Cranbourne in Parliament. The s. s. *Zealot* has put into Falmouth with her mainshaft broken.

7th: The note from Germany to Belgium, complaining of the offensive language of the clerical press, suggests the alteration of the laws to repress the attacks of the Ultramontanes, and says that States who wish to preserve the advantages of neutrality should avoid anything tending to affect it. Belgium has replied that she considers the existing laws sufficient.

8th: The new ironclad *Alexandra* was successfully launched at Chatham to-day, H. R. H. the Princess of Wales officiating in person.

Berlin, 8th: The Emperor William, acting upon the advice of his physicians, has finally relinquished his projected visit to Italy.—The Note from Germany to Belgium complaining of the language of the Press upon clerical subjects has created a strong sensation.

PASSENGERS SAILED.

Per Str. *Persia, April, 1st*:

For Genoa.—Mr. H. B. Finlay, Mrs. Vincent, Mr. A. Smith, Dr. R. Jameson, Rev David Fenn, Lieut.-Col. W. H. Hawley, Mrs Hawley and two children, Rev. T. J. Darling, Lieut.-Col. J. Williamson, Mr. Paul A. Charrier, Mrs. Charrier and two children, Dr. J. B. Harrison, Dr. and Mrs. A. R. Butler and two children, Lieut.-Col and Mrs O'Sullivan and two children, Mr. and Mrs. J. K. McIver and two children, Dr. and Mrs. Mills, Captain T. Ryves, Mr. E. A. Sibold, Rev. A Meikle, Mr. Hammond, Lieut. J. P. Ewing, Rev. Thomas Bliss, Miss Bliss, Mr. F. Tardien, Mr. Chandler, and Mr. Turner.

For Naples.—Mr. J. W. Rawlins, and Mr. Berard.

For Suez.—Mr. Fercken, and Major Brownlow.

Per P. and O. Str. *Kashgar*:

For Southampton.—Mr. F. Blake, Dr. Murray, Mr. Tobin, Mr. J. Sutton, Mr J. Smith, Mr. E. W. Barton, the Rev. Lord Bishop of Bombay, Mrs. Douglas, three Misses Douglas, Mrs. Balfour, Mr. A. Brandon, Dr Anderson, Mrs. Burke and infant, Rev. Mr. R. Bateman, Colonel Robinson, General Patterson, and Private Harwood.

For Brindisi.—Col. and Miss Davidson, Mr. Cursetjee Jehanghier Tarachund, Mr. R K. Bomonjee, Sir Richard and Lady Couch, Col. Graham, Mr. Logun, Mr. Shaw, Capt Duncombe, Capt. Fellowes, Mr. Nusserwanjee Tata, Mr. Hobson, the Marquis of Ormonde, Capt. Mactier, Mr. and Mrs. Blunt, Mr. Dashwood, Mr. and Mrs. Zander, Mr. Hopkins, Colonel Baigrie, Mr. Mitchell, Mr. Denison, Captain Carpende, and Mr. Mitchell.

For Venice.—Dr. J. B. and Mrs. Collison, Mr. and Mrs. Lionel Ashburner, Rev. Mr and Mrs. Miller, Col. and Mrs. Pughe and child, Mrs. J. Walker, Mr and Mrs. Robertson, Mr Taylor, Mr. Barclay, Mr. Schnier, Mr. Hills, Mr. S. Burd, Mr. Butts, Mr. Simpson, Mr. Parkes, Mr. Holt, and Mr. Bull.

Per Str. *Purana*, for Liverpool, *7th*:

Mr. and Mrs. J. G. Marshall, Mr. G. Marshall, Mr. C. Warneford and child, Mrs. Burns, Mr. Robert Jackson, Mr. David Skuse, Mr. William Simpson, Professor Bushell and Mr. A Devonshire.

Per Str. *Memfi, 7th*:

For Trieste.—Mr. A. G. Murray, Lieut. and Mr. Nixon, and Mr. and Mrs. Heintre, child, and servant.

For Suez.—Mr. Ruben Ezekiel, and four servants, Most Rev. Archbishop Steins, and Rev. Shea.

PASSENGERS ARRIVED.

Per P and O. Str. *Delhi, April 4th*:

From Southampton.—Mrs. Burney, Mrs Cheke, Mrs. Finlayson and son, Mrs. Bradshaw, Mrs. Figg, Mr. Martin, Dr. Sylvester, Mrs Kennedy, Mrs. Lindley, Lieut. Rudyerd, Surgeon Shaw, A. M. D., Sub-Lieutenants Hearsey, Brooker, Porter, Fairbrother, Richardson, Whitby, Presgrave, Knocker, Lieut. Roberts, Sub-Lieuts. Lucas, Baynes, Rayner, Fagan, Reay, Gray, Fitzgerald, Shawe, Pearse, Barret, Gibbings, Drummond, Paget, Kaye, Capt. Edwards, Miss Moss, Mr. Lindon, Mrs. Bee, Mr. Latham, Lieut. Small, Mr and Mrs. Sampson.

From Port Said.—Mr. Brown, and Mr Groom.

From Brindisi.—Mrs Peile, Major Walker, Mr. West, Mr. Blaxland, and Mr. Tom.

Per P. and O. Str. *Hindostan, 8th*:

From Southampton.—Sergeant W Ritchie, Mrs. Cadell, Lieut.-Col. Dandridge, Mr. Skerrett, Mrs Knizellach, Lt. Trower, Mr. W. S. Mackenzie, Lt Creasy, Mr. H. E. Paxton, Mr. J. Kickaby, Mr. P. Nicholson, Mr. and Mrs. Treanor, Mrs. Ritchie, Mr. R. Ketly, Mr. T. Champion, and Mr. F. McConnish

From Brindisi.—Col. Fendall, Mr L R Griffin, Mr. H. P. Thompson, Mr. J. Bapty, Mr Landale, and Mr. W. Taylor.

From Venice.—Mrs. Hutchinson, Mrs. M. W. Carr, Major Smith, Major Lane, and General S. Hough.

From Suez.—Mr. Sutherland.

Domestic Occurrences.

BIRTH.

BOYD—April 3rd, at the Free Church Manse, Marine Lines, Esplanade, the wife of the Rev. D. C. Boyd, of a daughter.

MARRIAGE.

STEWART—HEWETT—March 30th, at Asseerghur, by the Rev. T. Horsfall, Norman Robert Stewart, Lieutenant 60th Light Infantry, to Adeline Hewett.

DEATHS.

COOKSON—March 31st, at Trimulgherry, Secunderabad, Captain George Douglas Cookson, Adjutant H. M.'s 76th Hindoostan Regiment, aged 33.

JOHNSTON—April 4th, at Aurungabad, Major James Johnston, late of the Nizam's service, aged 75 years.

McCANN—April 2nd, at Mazagon, Harry Hayward, son of W. H. McCann, aged 1 year, 7 months and 16 days.

POGSON—April 5th, at Khandalla, Ada, the youngest daughter of Colonel J. Pogson, Commanding H. M.'s 17th Regt N. I., aged 1 year.

WHITTON—at Nagpur, on the 6th April, the wife of the Rev. David Whitton, F. C. Mission, of a son,—still-born

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